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to make themselves as useful as possible to the natives, in order to prove to them that there are other white nations in the world besides the Turks, who do not visit them for purposes of spoliation."

Towards the end of the year I propose to return thither, and to proceed to the S. in company with my people, with the intention of discovering the sources of the river, and to journey thence towards the W. coast. I must remark, that from the land of the Bari Negroes to Fernando Po on the Atlantic, there can be only forty days' journey, deducting the difficulty of the way. Thus I hope, by the help of God, to be able to carry out that which I proposed to accomplish for raising and quickening the intercourse between men; for civilisation and morals, and for the progress of science.

I look forward to success with certainty; and this assurance, as well as the difficulties which beset my undertaking, give me an inward impulse for its execution. The first of these motives will be strengthened by the approbation of a Society, whose authority is so universally recognised as that of the Royal Geographical Society of London, and the assurance that my humble efforts to promote geographical discovery are thus sanctioned, will greatly strengthen my endeavours.

XX.—*NOTE by DR. BEKE on Mr. Ayrton's Paper (Art. VII.) in the Eighteenth Volume of the Journal.*

IN making the following corrections, it is deemed advisable, in order to save the trouble of reference, to give, *seriatim*, in the author's own words, the several statements proposed to be corrected, adding under each the requisite emendation, and adducing in every instance the authority on which it is made:—

“The Gibe of Inarya, which flows to the N. of the Gojeb of the same province.”
—p. 50, l. 23.

The Godjeb flows between Djimma and Kaffa, at some distance S.W. of Enárea, with which country it has no connexion. See the Maps in vols. xiii. and xvii. of the Society's *Journal*.

“The source of the Bora, which M. d'Abbadie, from astronomical observations made by him at Saka, computes to be in $7^{\circ} 49' 48''$ N. lat, and in $36^{\circ} 2' 39''$ ($34^{\circ} 42' 24''$ E. of Paris) longitude E. of Greenwich.”—p. 50, l. 28.

Paris is $9^{\text{m}} 21' 46''$ in time (see *Philos. Trans.*, 1827, p. 295), or $2^{\circ} 20' 22''$ of longitude, E. of Greenwich; therefore the source of the Bora is, according to M. d'Abbadie, in $37^{\circ} 2' 46''$ E. of Greenwich.

“Dr. Beke contends, upon the authority of oral information afforded to M. d'Arnaud, that the direct stream of the White Nile continued to ascend for one month's journey,” &c.—p. 50, l. 33.

M. Werne, not M. d'Arnaud, was my authority. See the Society's *Journal*, vol. xvii. p. 68, l. 33.

“The source of the principal affluent of the Gibe [*i.e.* the Bora] is, as now computed by M. d'Abbadie, not more than 30 miles N., and as many E., of the source of the Gojeb, according to his computation of the position of that source in 1844.”—p. 53, l. 9.

In 1844, M. d'Abbadie placed the source of the Godjeb "in $1^{\circ} 20'$ W. of Sakka" (*Bulletin of the Geogr. Soc. of Paris*, 3rd Ser., vol. iii. p. 213); and in 1847 he stated that Sakka lies "due N. of the source" of the Bora (*Athenaeum*, No. 1041, p. 1058). Hence, the difference of longitude between the sources of the two rivers is eighty minutes; and as this difference is relative, it must continue to exist, however M. d'Abbadie may at different times have varied the position of Sakka. In those latitudes, eighty minutes of longitude are equal to about seventy-eight geographical miles.

"The Nilus and Astaboras (White and Blue Nile)."—p. 53, l. 35.

The Blue River is the Astapus of Ptolemy, the Takkazie being his Astaboras. See *Edinb. New Phil. Journ.*, vol. xlv. p. 224, and the Maps there:

"The Gamaro mountains about the sources of the Gojeb and Gibe."—p. 54, l. 29.

Gámaro or Gimira lies beyond Kaffa, to the W.: the river Gibbe, which rises in Enárea, has no connexion with Gámaro or its mountains. See the Map in my *Enquiry into M. d'Abbadie's Journey to Kaffa*.

"Ludolph, in enumerating the minor kingdoms formerly belonging to Abessinia (lib. i. c. 3), and therefore of people formerly under the same national influences, includes among them Inarya and Kaffa."—p. 59, l. 22.

Ludolf (*Hist. Æthiop.*, lib. i. cap. xv.) describes the Gongas as being a distinct nation, and speaking a language totally unconnected with those common throughout Abessinia. The aboriginal languages of Enárea and Kaffa belong to the Gonga class (*Edinb. New Phil. Journ.*, vol. xlvi. p. 265). It was not till the sixteenth century that Enárea was temporarily subjected by the Abessinians under the Emperor Malek Sagad (Ludolf, *Hist. Æthiop.*, I. 3, 18; II. 6, 40).

"Of these minor kingdoms, Inarya and Kaffa, and all others to the south of the Blue Nile, have been long since overrun by invading Galla tribes, whose language has kept pace with the progress of their encroachments."—p. 59, l. 25.

There is no evidence that Kaffa was ever overrun by the Gallas: its language is as distinct from that of the Gallas as from the languages spoken in Abessinia. See *Vocabularies in the Transactions of the Philological Society*, vol. ii. pp. 97-107.

"We can assume the principal name for the moon to have been constant with the whole of the Arabs. That name would be Qamar."—p. 61, l. 10.

In the Mahrah language of Southern Arabia (Haines, in *Journ. Roy. Geogr. Soc.*, vol. xv. pp. 111, 112), nearly resembling the ancient Himyaritic or "Sabæan," *warkh* and *wārit* mean respectively *month* and *moon* (Carter, in *Journal of the Bombay Branch of the Royal Asiatic Society*, vol. ii. p. 355). The Himyaritic Inscriptions have the same word *warkh* (Tuch, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. iii. pp. 142, 203, 204, who refers to Rödiger's *Translation of Wellsted's Travels in Arabia*, vol. ii. p. 383). And the same, or nearly the same, word expresses *moon* and *month* in most of the languages on both sides of the Red Sea, and even far in the interior of Africa, as witness:—

Amalekite (?) of Djebel Mokatteb	<i>warkh</i>	Tuch.
Geez, or Ancient Ethiopic	<i>warkh</i>	Ludolf.
Tigre, or Modern Ethiopic	<i>warkhi</i>	Beke.
Amharic	<i>war</i>	Isenberg.
Hárargie	<i>warkhi</i>	Beke.
Dankali	<i>berra</i>	
Arkiko	<i>werha</i>	
Darfur	(star) <i>wirre</i>	
Sechuana	<i>werri</i>	
		Salt

In the cognate *northern* Syro-African (Hemitish, see *Origines Biblicæ*, vol. i. pp. 226-266) languages, *yod* takes the place of *waw*.

Hebrew	(month)	<i>yerakh</i>
Ditto	:	:	:	:	:	(moon)	<i>yārakh</i>
Chaldee	:	:	:	:	:	:	<i>yerakh</i>
Syriac	:	:	:	:	:	:	<i>yarkho</i>

"The present local words Gamaro or Gimiro are but corruptions of the Sabæan appellation *Qamar*."—p. 61, l. 30.

The word *Kamar* is not found in the Himyaritic ("Sabæan") or ancient Arabic language (Tuch, in *Zeitsch. d. Deutsch. Morg. Gesellsch.*, vol. iii. p. 142), nor in any other "Semitic" dialect (MS. letter from Professor Fleischer, of Leipzig, dated Oct. 18, 1850). In the aboriginal Gonga languages of the countries of which Gámaro forms a part, *moon* is expressed by *A'gino* (Kaffa) and *A'gena* (Woratta and Wolaitsa). See *Transactions of the Philological Soc.*, vol. ii. p. 97; *Edinb. New Phil. Journ.*, vol. xlvi. p. 271, note; *Reasons for returning the Gold Medal*, &c., p. 10.

"Adulis, the modern Maszawwah."—p. 63, l. 19.

Arrian's description (*Periplus Maris Erythraei*, edit. Amstel. 1683, p. 144; and Vincent, *Voyage of Nearchus, and Periplus*, p. 72) shows plainly that Adule was in the Annesley Bay of Salt, thirty miles S. of Massówa, at *Zulla*, where its ruins were discovered by Rüppell (*Reise in Abyssinien*, vol. i. p. 255). As early as the year 1809, Dr. Vincent expressed the opinion that Adule lay "far to the south of Arkiko," which latter place is close to Massówa (*Voyage of Nearchus, and Periplus*, p. 72).

"Ptolemy Euergetes pushed his conquests along both shores of the Red Sea, and on the African side subjugated the seaport states as far as Zanzibar, and the countries inland as far as Shawa [Shoa]. . . . The record of this expedition was preserved in the Adulitic inscription discovered by Cosmas (*Topographia Christiana*, in Dean Vincent, &c., vol. ii. p. 531 *et seq.*)."—p. 63, l. 18.

The inscription in question records the conquests of an Axumite monarch in the third or fourth century of our era (see Salt's *Voyage to Abyssinia*, Appendix, p. lxxv). Dr. Vincent's error here was candidly acknowledged by him in his *Voyage of Nearchus, and Periplus*, pp. 118, 119, published in the year 1809.

"I would suggest whether the signification of the words *Mono Moezi* has any relation to the sense of Moon, and whether some clue to their meaning may not be deduced from the Coptic."—p. 66, l. 21.

The languages spoken to the S. of the Equator have no affinity with the Coptic, but belong almost exclusively to the Káfir family (Pott, in *Zeitsch. d. Deutsch. Morg. Gesellsch.*, vol. ii. p. 5 *et seq.*). In many of them, *mono* means "king," and *moezi* means "moon" (*Journ. Roy. Geogr. Soc.*, vol. xvii. p. 75).

"The high mountains of the Abessinian plateau, including Kaffa and Inarya, intercept the S.W. monsoon in what would otherwise be its passage across them to the mountains of Yemen, in Arabia."—p. 67, l. 43.

During a sojourn of upwards of two years among the mountains of the Abessinian plateau, I never experienced the S.W. monsoon in its passage across them to the mountains of Yemen. And Mr. Rupert Kirk's Table of the Winds at Ankóbar, in Shoa, on the eastern edge of the plateau (Harris, *Highlands of Æthiopia*, 2nd edit., vol. ii. p. 389), shows that previously to the rainy season there, the winds blow up strongly from the E. and the Indian Ocean, and in the dry season, from the Arabian deserts and the N.E.

"If there were any other mountains on the south side of the mountains of the Abessinian plateau higher than or even as high as themselves, the rain of the S.W.

monsoon would in like manner never reach them, or at most reach them with its force much modified; but the contrary is the fact."—p. 68, l. 1.

The Rev. Mr. Rebmann and Dr. Krapf have recently discovered (*Church Missionary Intelligencer*, vol. i. *passim*) the mountains Kilimandjáro and Kénia, in 4° and 1° S. lat., respectively, rising above the limits of perpetual snow. There is, however, no reason to imagine that these mountains prevent the rain of the S.W. monsoon (!) from reaching those of the Abessinian plateau.

"Assouan [is] about 97.705 mètres (= 313.86 feet Eng.) above Kahireh."—p. 69, l. 22.

According to Professor Chaix (*Journ. Roy. Geogr. Soc.*, vol. xix. p. 143), "Clot Bey says, in his *Tableau de l'Égypte*, that the level of the Nile at Cairo is 40 French [= 43 English] feet above the Mediterranean and 543 [= 579 English] feet five leagues lower down than Assouan."

"Bruce assigns to the plateau of Sennar an altitude of 4000 feet."—p. 69, l. 33.

Russegger (*Reise in Europa, Asien und Afrika*, vol. ii. part i. p. 544) has determined the elevation of the bed of the Nile at Khartum, the present capital of Sennar, to be only 1431 French feet (= 1525 English feet) above the ocean. See also the Society's *Journal*, vol. xvii. p. 80, *note*.

"We have the corroborative fact by Bruce, that the source of the Blue Nile is from 9000 to 10,000 feet above the sea."—p. 70, l. 7.

Bruce (*Travels*, vol. iii. p. 642) estimates the source of that river to be "more than two miles above the level of the sea." Two statute miles are equal to 10,560 feet.

"The Nile does not begin to rise in Egypt till the end of June, which is about six weeks after the regular setting in of the rains in Abessinia."—p. 71, l. 1.

In Abessinia the rainy season does not regularly set in, nor the Abaï begin to flood, till about the summer solstice (*Journ. Roy. Geogr. Soc.*, vol. xvii. p. 26, *note*; *Bulletin*, vol. ix. pp. 227, 228). In the S. of Godjam, where the river carries in its channel the entire waters of Southern and Western Abessinia, it is not till the feast of St. Abbo, in the month of Hamlie, corresponding with the 11th of *July* of our Calendar, that the Abaï is considered as having risen so much as to be no longer passable (*Journ. Roy. Geogr. Soc.*, vol. xiv. p. 68). At that time, the Nile at Cairo has already been nearly a month on the increase; the day on which its flooding is said to commence there, being the 17th of June (Lane, *Manners and Customs of the Modern Egyptians*, vol. ii. p. 254).

"So rare are the instances when a rise of the Nile has been observed at Kahireh in May, that its occurrence [in May, 1843] is regarded as a phenomenon (M. Jomard, *Bulletin de la Société Géographique*, Feb. 1844 [3rd Ser., vol. i.], *note*, p. 138), and may be accounted for on the supposition that the light showers which prevail in Abessinia through February, March, and April have been heavier than usual."—p. 71, l. 6.

M. d'Arnaud states, from his own personal knowledge (*Bulletin*, vol. xii. p. 338), that the phenomenon in question, in May 1843, was due to the rain-waters collected and brought into the Nile by "Wadi Ollaky, a little below Sabua, opposite the temple of Dakkeh," in about 23° N. lat.

"In 1613, the Jesuit missionary Antonio Fernandez after traversing Inarya for eleven days, descended a high mountain and reached the Gibe, which falls into the Indian Ocean."—p. 72, l. 30.

The three rivers of the name of Gibbe, of which the Zebee, twice crossed by Fernandez, is one, all unite with the Godjeb, and the joint stream is the head of the Sobat, Telfi, or river of Habesh, an affluent of the Nile. See *Journ. Roy. Geogr. Soc.*, vol. xvii. p. 55; and *An Enquiry into M. d'Abbadie's Journey to Kaffa*, p. 16.